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NOTES AND NEWS

At the meeting of the British Academy on January 18 Mr. Shadworth H. Hodgson read a paper on "Some Cardinal Points in Knowledge." Among the most prominent of these points were the following: that consciousness is the only evidence we have for anything whatever; that every empirically present moment of consciousness moves in two opposite directions of time at *once,* backwards into the past, and forwards into the future; that this circumstance compels us to distinguish between consciousness as a *knowing* (in which it is our evidence for everything) and the same consciousness as an *existent* (in which it is the dependent concomitant of some real condition or conditions, which are not consciousness); that the content of consciousness as a *knowing* is always found to be analyzable ultimately into distinguishable but inseparable elements, its so-called formal and material elements, time or time and space together being the formal, and some mode of feeling the material, while, taken as an *existent,* it appears as a self-objectifying process, having two aspects, the objective and the subjective; that physical matter is made known to us by the process of the simultaneous exercise of the sensations of sight and touch, including pressure, which gives us our first conception of reality in the full sense, namely, as a real condition of genesis; that physical matter, as known by sensations of touch with pressure, is a replica of the sensations by which it is known, which can not be said of any other sensation or feeling; that physical matter is at once the object and the real condition of genesis of new sensations, new not in respect of kind, but of occurrence, and the experience of physical matter is thus the point at which the physical world as known and our consciousness knowing it coincide, thus proving the latter to be true evidence of the former; that the nature of the specific qualities of sensation, *what,* for instance, sensations of touch, pressure, light, color, sound, heat, cold, pleasure, pain, and so on, *are*—this is incapable of being thought of as caused or conditioned by anything whatever; in their simplest shape they are *ultimates* in experience; they are a *revelation* in the strictest sense: that, since time or time and space together, which are their inseparable formal element, are infinite, that is, limitless in increase or decrease, we are compelled to admit the possibility of innumerable other modes of sensation than our own, and even of other kinds of formal elements than time and space, though we can form no positive idea whatever of *what* such possible modes may be; that the specific qualities of emotion and desire of all kinds are ultimates of experience, in precisely the same sense and for the same reason as those of sensation; that religion springs from an emotional root, namely, the craving for the sympathy of some being who, besides being morally our superior, should also have a perfect knowledge of what we are and have been, such as can belong to no finite being who is separate from ourselves; and that, when thought is said to arrest the attention, the stream of consciousness, the content arrested, belongs to consciousness as a knowing, the thought which arrests it to consciousness as an existent. —*The Athenæum.*

SIR FRANCIS GALTON died in London on January 17. The following summary of his career is from *The Nation:* "He was born at Birmingham, England, February 16, 1822; was educated at King Edward's School, Birmingham, the Medical School of King's College, London, and at Trinity College, London, where he graduated in 1844. Two years after his graduation, he set out for the Upper Nile, which at that time was almost unexplored. He went far beyond the temples and upper cataracts, penetrating to the Sudan. The interest which this journey awakened in England and the enthusiasm which it quickened in the young explorer induced him to undertake exploration in South Africa. In company with J. C. Anderson, he landed an expedition at Walfisch Bay in August, 1850, and was engaged in exploring Damaraland, now German Southwest Africa, until January, 1852. This expedition was fertile in discoveries. He came upon the Ovampo race, a partly civilized agricultural people, and reported for the first time upon the whole region lying between Lake Ngami and the seacoast and 18 minutes 23 seconds south latitude. He soon turned his attention to meteorology, and devised methods which served as the basis of our present weather maps. He propounded the theory of anticyclones, which underlies the present system of weather forecasting, and at various times put out inventions having to do with meteorologic reckoning. He became expert in handling statistics, and the facility which he so derived he put into practise in his subsequent anthropological studies; he invented a system of composite portraiture and various means of psychological measurement. In a paper which appeared in the Proceedings of the Royal Society on 'The Law of Ancestral Inheritance,' he undertook to place the study of heredity on a quantitative footing. He was a consulting editor of *Biometrika* since 1902, and continued to write almost up to the present. Latterly he gave himself somewhat to the study of eugenics. In 1905 he established a laboratory for that purpose at University College, under the authority of the University of London. His works include: 'Tropical South Africa,' 'Art of Travel,' 'Meteorographica,' 'Hereditary Genius,' 'Human Faculty,' 'Natural Inheritance,' 'Finger Prints,' 'Finger-print Directory,' and 'Memoirs of My Life.'"

THOSE mathematicians and physicists who experience difficulty in forming a clear mental picture of the concepts of non-Euclidean geometry will find a useful and suggestive paper on the Bolyai-Lobatschewsky system, by Professor H. S. Carslaw, in the Proceedings of the Edinburgh Mathematical Society, XXVIII. (1910). The author starts by showing how the properties of planes and straight lines in ordinary space can be extended by inversion to spheres and circles through a fixed point. He then proceeds to consider the properties of spheres and circles that are orthogonal to a given fixed sphere, and shows that if these be called "ideal planes" and ideal lines, they will be found to possess properties exactly analogous to those of hyperbolic geometry. In the plane geometry thus established "ideal parallels" are represented by circles which touch on the fixed orthogonal circle, and thus it follows that through a given ideal point two parallels can be drawn to a given line. In short, Professor Carslaw shows that a geometry identical with that of Bolyai and Lobatschewsky can be built up in ordinary Euclidean space, and, so far as plane geometry is concerned, in an ordinary Euclidean plane. Unless some unforeseen fallacy in this investigation should be discovered which has escaped Professor Carslaw's notice, we have here a convincing proof that Euclid's parallel postulate is incapable of demonstration. In fact, it is argued that if any inconsistency existed in the Bolyai-Lobatschewsky postulate this inconsistency would be extended by Professor Carslaw's "ideal" system to Euclidean geometry. Do not these arguments point to the view that Euclid's postulate should be regarded as a property of matter rather than of space?—*Nature.*

UNDER the auspices of the departments of philosophy and psychology of Columbia University, a course of nine public lectures on "Problems of Psychology" was given at the university from January 31 to February 9. The lectures on the subject were as follows: "Measurement of Musical Capacity," Professor C. E. Seashore, University of Iowa; "Social Psychology," Professor Charles H. Judd, University of Chicago; "Memory and Imagination," Professor E. B. Titchener, Cornell University; "Frailties of Imageless Thought," Professor J. R. Angell, University of Chicago; "The Standpoint and Scope of Social Psychology," Professor Mary Whiton Calkins, Wellesley College; "The Psychology of Dream States," Professor Joseph Jastrow, University of Wisconsin; "The Rôle of the Type in Simple Mental Processes," Professor W. B. Pillsbury, University of Michigan; "The Ontological Problem of Psychology," Professor George T. Ladd, Yale University; "Some Psychological Topics Emphasized by Pragmatism," Professor Josiah Royce, Harvard University.

DR. LEONARD T. HOBHOUSE, professor of sociology in the University of London, has been appointed to the Beer lectureship in political science at Columbia University for this year. There are to be ten lectures on "Social Evolution and Political Theory" in March and April.

PROFESSOR IRVING KING, of the University of Iowa, will give two courses in education in the University of Wisconsin during the coming summer session.

THE Macmillan Company will publish shortly Bergson's "Creative Evolution," translated by Dr. Arthur Mitchell.